

# DANDANON SALLAH

A

WAJEN

IBNUL KAYYIM

WALLAFAR

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FASSARAWA

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DAUKAR NAUYIN BUGAWA

WATA BAIWAR ALLAH

## **SADAUKARWA**

Na sadaukar da wannan Littafi ga Iyaye na waɗanda sune suka ɗauki  
ɗawainiyar raino na da tarbiyya ta tun ina jariri har na girma.

Ya Ubangijina ka jikan su kamar yadda suka raine ni ina ɗan karami.

## GABATARWAR MAI FASSARA

Dukkan godiya ta tabbata ga Allah Ubangijin kowa da komi, shi muke bautamawa kuma gareshi muke neman taimakon gyaruwar Duniyar mu da Lahirar mu. Tsira da aminci su tabbata ga Annabi Muhammad (s.a.w) da Iyalan shi da Sahabban shi dama duk wanda ya bi tafarkin su har zuwa ranar sakamako.

### Bayan haka:

Wannan wani ɗan Littafi ne mai suna (DANDANON SALLAH) wanda (Dr. AADIL BN ABDISSHAKUUR) na Jami'ar Sarki Sa'uud dake Kasar Saudiyya ya wallafa, ta hanyar tsamo shi daga Litattafan Shaikh Ibnul Kayyim.

Ganin muhimmancin wannan littafi, kasancewar ya yi magana kan Sallah: Babban jigo na biyu a Musulunci bayan Kalmar Shahada, da kuma irin yadda Sallar mu ta zama a yau; shagala da Duniya da hauma-hauma wajen nemanta ya sa mafi yawan mu bamu bata cikakken haƙƙinta, yasa nayi karambanin fara fassara littafin daga Larabci zuwa Hausa ina turawa kafafen sadarwa na (Internet), ko Allah zai amfanar dani kaina da kuma yɓan uwana masu son gyara Sallar su ta zama karɓaɓɓiya kuma shamaki ga alfasha da abin ƙi, sanadin samun tsira Duniya da Lahira.

A nan ne wata baiwar Allah mai son yada alheri ta rokeni da in bata damar tattara Darussan wannan littafi daga Net, don ta mayar dasu karamin Littafi wanda za'a yi amfani dashi a mastayin MEMO wajen Auren wasu yɓan uwanta, don amfanar al'umma da yawa.

Da farko na ɗan yi taraddudi, kasancewar ni ɗan koyo ne; dole za'a samu kusakurai a fassara ta, idan har ya zama Littafi! Wasu yɓan uwana masu rauni da basu sanni ba zasu ɗauka ni wani Malami ne, don haka sai suyi amfani da duk abinda ke cikin Fassarar ba tare da bincikawa ba, kaga na halaka na halakar kenan!!

Sai dai daga baya wasu Malamaina suka bani shawarar in amince, amma da sharadin kafin a buga sai an kai wa Malamai sun yi gyare-gyare.

## **AIKINA A WANNAN LITTAFI**

- 1- Na yi kofari daidai iko na wajen ganin na yi fassarar harafi da harafi, saidai inda ya zama dole sai in lura da ma'ana.
- 2- Akwai wasu yān wurare da na ɗan yi sharhi don ganin buƙatuwar hakan.
- 3- Sannan na yi kofarin takaita fassarar don gujewa tsawaitawa da kosawar mai karatu, shi yasa na tsallake abubuwan da nake ganin maimaici ne, da waɗanda suke sanannu ne za'a iya hararo su daga cikin bayani.

\* Kuma ina kira ga mai karatu ya lura cewa wannan littafi ba yana koyar da Sallah bane kai tsaye, a'a ya karkata ne wajen Dandanon dake cikin Sallah, da zaburar da mai Sallah wajen sanin matsayin Sallah da yadda ya kamata zuciya da gaɓɓan mai Sallah su kasance tun daga kabbarar harama har zuwa sallama.

Ina rokon Allah ya bani Ikhlas, kuma ya sa ya zama alheri, kuma sanadiyyar samun rahama ta, da rahamar waccan baiwar Allah wacce ta ɗauki nauyin wannan aiki, dama duk wanda ya bada gudunmuwa ko wace iri ce wajen ganin wannan ɗan Littafi ya kammala, da wanda ma ya karanta.

Kamar yadda muke rokon Allah ya sanya albarka ga Ango da Amarya, ya basu rayuwa natsatssiya da zuriya ta ƙwarai sanyin Ido ga mahaifan su, ni'ima da alfahari ga al'umma gabaɗaya, Amin.

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## GABATARWAR MAWALLAFI

Godiya ta tabbata ga Allah Ubangijin Halittu, tsira da aminci su tabbata ga mafi daukakan Annabawa da Manzanni, da ma Iyalan shi da Sahabban shi, ya yi masu aminci mai yawa.

### Bayan haka:

Wannan wani ɗan Littafi ne mai daraja, wanda ya rairayo maganganun (Shaikh Ibnul Kayyim) a cikin Litattafan shi game da Siffar Sallah, inda yayi magana akan Lakkar Sallah da Bargonta, waɗanda sune: Kanƙanda kai, tun daga Kabbarar harama har zuwa Sallama. Inda ya kawo maganganu masu daɗi da ban sha'awa da natsarda zuciya game da Sallah.

Game da ma'anar kalmar ɗaɗɗano kuwa; Shaikh Ibnu Taimiyah ya ce: "Kalmar Dandano ana anfani da ita wajen duk wani abu da ake iya jin shi ta kafon jiki, ake jin daɗi ko raɗaɗi".

Ibnu Taimiya ya ci gaba da cewa: "Akwai wasu Hadisai guda biyu da sune tushe wajen duk wani abu da za'a ambata na Shauki da Dandanon Imani a shari'ance ba a bidi'ance ba. Hadisan kuwa sune:

1. Manzon Allah (s.a.w) ya ce: "Duk wanda ya yarda da Allah a matsayin Ubangiji, ya kuma yarda da Musulunci a matsayin Addini, ya kuma yarda da Muhammad (s.a.w) a matsayin Annabi; to lallai wannan ya ɗaɗani gardin Imani". Muslim ya ruwaito shi.
2. Manzon Allah (s.a.w) ya ce: "Abubuwa uku duk wanda suka kasance tare dashi; to lallai ya sami zaƙin Imani:

(1) ya kasance ya fi son Allah da Manzon shi akan wanda ba su ba.

(2) ya so mutum ba don komi ba sai don Allah.

(3) ya kyamaci komawa cikin kafirci bayan da Allah ya tsamo shi daga gareshi kamar yadda yake ƙin a jefashi cikin wuta". Bukhari da Mslim.

Shaikh Ibnul Kayyim ya cirato daga Malamin shi Shaikh Ibnu Taimiya, yace: "Idan ka ji baka jin zaƙi da ɗaɗɗano na Ibadarka a zuciyar ka, to ka tuhumi zuciyar ka, don Allah in dai aiki yayi daidai kuma ya karɓe shi, to yana sanya ma mutun ɗaɗɗanon shi a zuciya". Idan kuwa har kaji kana Ibada a matsayin dole, ba ka jin daɗinta, duk ka ƙosa ka gama, to lallai da wuya in an karɓeta!

**D.r AADIL BN ABDISSHAKUUR AZZURAKEE**  
Malamin Hadisi a Jami'ar Sarki Sa'uud dake kasar Saudiyya.

## HAKIKANIN SALLAH

Lallai Sallah sanyin idon masoya Allah ce, kuma abaa ce mai dadāda rayukan masu kadāita Allah, service ce na tubatuban masu gaskiyar Imani, ma'auni ce na halayen mabiya na kwarai, ita rahamar Allah ce wacca ya yi kyautarta ga bayinshi.

Ya shiryar dasu zuwa gareta kuma ya sanar dasu ita don tausayin shi garesu da karramawa garesu, don su sami darajar karamcin shi da ita, da rabauta da kusantarshi, ba don wata bukata da yake da ita garesu ba! Aa falalar shi ce kawai garesu.

Zuciya da gaɓɓai gabaɗaya suna yin ibada acikin Sallah, saidai kason zuciya shine mafi cikan kaso kuma mafi girma, wanda shine: fuskantar da zuciya take yi zuwa ga Ubangijinta, da farin cikin da take yi, da dadin da take ji yayin kusancinta da Ubangijinta a Sallah, da ni'untuwa da walwala da zuciya ke yi yayin tsayuwu gaban Ubangijinta, da keɓantuwar da take yi da shi ga barin halittun shi yayin tsayuwu da Ibadar Sallah, da kuma cika ka'idon bauta har bautar ta auku kamar yadda Allah ya yarda a yi ta.

## SALLAH DINAA CE, KUMA RUWA NE MAI WANKE DATTI

Kasancewar Allah (s.w.a) ya jarabi bawan shi da sha'awowi, a cikin shi da wajen shi, masu kai shi ga zunubi, sai cikas rahamar Allah (s.w.a) da kyautatawar shi ga bawan shi tasa ya shirya mashi wata kayatacciyar Dinaa wacce ta kunshi kala-kalan kayan marmari da kyaututtuka.

Ya kira bawan shi zuwa ga wannan Dinaa sau biyar a rana, kuma ya karkasa wannan Dinar zuwa ɓangarori daban-daban, kowanne da nashi irin anfani da dadi da maslaha daban da ɗaya ɓangaren, don jin dadin bawa ya kammalu cikin kowane ɓangare na Ibadar shi, kuma don ya karrama shi da kowace irin kala na karramawa.

Kuma ya sa kowane aiki daga cikin ayyukan bautar ya zama mai kankarewa ga abinda bawa ke kyamata na zunubin dake tare dashi, kuma ya saakaa mashi da wani irin haske da karfin Imani a zuciyarshi da gaɓɓan shi, da kuma Laadaa keɓantacciya ranar haɗuwar shi da Ubangijin shi.

## DAWOWA DAGA DINAA

A darasin sama mun ji yadda Malam ya siffanta Sallah da wata kaasaitacciyar walima ta alfarma, saboda yadda walima ta alfarma take kwaranye damuwa daga zuciya, kuma take sanya nishadi, haka itama Sallah take wanke dattin zunubi mai sa tarnaki a zukata, matuƙar an yi ta yadda take.

To sai bawa ya dawo daga kaasaitacciyar walimar Ubangijinshi alhali Allah yaa kosar dashi kuma yaa koyar dashi, yaa kuma yi mashi kyauta ta azo a gani, yaa wadatar dashi.

Domin a baya zuciyar bawa ta kasance cikin fari, da faƙo, da yunwa, da kishi, da tsiraici, da ciwo, - saboda tsundumar da tayi cikin harkar duniya da gafala, da irin zunuban da ta kwasa tsakanin Sallah da Sallah - sai bawa ya dawo daga wajan Allah bayan gama walima alhali Allah ya wadata shi ga barin abinci da abin sha da tufafi da kyaututtuka, abinda ya gamsar dashi.

Shi kuwa mai Littafin Ahalari cewa ya yi: " Sallah tana da haske mai girma, wanda zukatan masu Sallah ke kyalkyali dashi, babu mai samun wannan haske sai masu ƙanƙanda kai a Sallar su"

"Idan kazo yin Sallah ka kakkaɓewa zujiyarka duniya da abinda ke cikinta, ka shagaltu da ganawar da kake yi da Ubangijinka wanda kake yin Sallah domin shi"

"Ka kula da Sallarka domin itace mafi girman Ibadu, kar ka bar shaidan ya yi wasa da zujiyarka har ya shagaltar da kai ga barin jin dadin Sallah"

"Ka nemi agajin Allah" Don ita Sallah abu ce mai wahala in ba ga masu tsoron Allah ba.

## SABUNTA GAYYATA

Yayinda faƙo da fari suka zama dabi'ar rai: (wato zunubbai suka zama al'adar mu), sai Allah (s.w.a) ya yawaita gayyatar mu zuwa walimar Sallah lokaci bayan lokaci, don ta sayin shi garemu. Bawa bai gushewa yana mai neman shayarwar wanda ruwan wanke zukata da shayar da zukata ke hannun shi, yana mai neman shayarwar giragizan rahamar shi - wajan maimaita Sallah lokaci bayan lokaci - don kada abinda Sallar dāzu ta tsirar mashi a zciya na dausayin Imani ya bushe, kuma don kada bututun da yake shayar da zuciya Imani ya sami matsala.

Haka bawa yake a koda yausha yana kaiwa Ubangijin shi koken faƙon shi, da farin shi, da buƙatar shi zuwa ga rahamar shi. Wannan ita ce ɗabi'ar bawa tsawon rayuwar shi.

## **GAFALAR ZUCIYA KAMAR FARI CE GA SHUKA**

Gafalar dake sauka a zuciya itace fari da faƙo, idan bawa ya kasance cikin ambaton Allah da fuskantar Allah, to babu shakka girgijen rahama zai same shi, kamar yadda ruwan sama yake riskar gona mai yaushi ya raya ta. Idan ko bawa ya shiga cikin gafala; sai fari ya kama zuciyarshi gwargwadon zurfin gafalar shi!

Idan gafalar ta sami gindin zama a zuciyar bawa har ta zama jiki, sai gonar bawa ta bushe, daga ƙarshe ta ƙone! Shekarar shi: (daminar shi) ta kasance shekarar fari, guguwar gobarar sha'awa ta yi fata-fata da gonar.

## **MAKOMAR GAFALA**

Idan aka yi sa'a girgijen rahama ya riski gafalar bawa, sai gonar shi ta ɗanyace ta yi ta fitar da kala-kalan tsirrai masu ɗaukar hankali. Idan kuwa aka yi rashin sa'a rashin ruwa da fari ya afka mata, sai ta zama kamar itaciyar da ɗanyantakarta da rayuwarta da yaƴanta suka rataya ga ruwanda take samu, idan aka hana mata ruwa Jijiyoyinta zasu bushe, rassanta su yankwane, yaƴanta su tsotse, kai tana yiwuwa ma rassanta da ɗungurungun ma tushen ya bushe! Idan ka lankwaso ɗaya daga cikin rassanta ba zai lankwasun maka ba saidai ma ya karye.

To a lokacin ne mai kula da gonar zai ga kamatuwar sare wannan itaciya da yin makamashin wuta da ita!!

## **BUSHEWAR ZUCIYA**

Kamar yadda Itaciya take bushewa idan babu ruwa, haka itama zuciya take bushewa idan ta rasa tauhidi, da ilimi, da son Allah, da ambaton Allah, da roƙon shi. Sai ta riƙa kuuna, guguwar sha'awa tayi fata-fata da ita. Sai gaɓɓai suki jawuwa zuwa ga aikin kirki. Alokacin ne gaɓɓai zasu zama basu da amfani su da busasshen Itace, in ba a yi makamashin wuta dasu ba!



**Allah (s.w.a) yana cewa:**

"Shin wanda Allah ya yalwata kirjin shi ya karɓi musulunci, ya kasance cikin basira da shiriya a al'amuran shi, zai zama kamar wanda ba shi ba?! Bone ya tabbata ga waɗanda zukaɗansu suka bushe; suka kauda kai ga barin ambaton Allah. Irin waɗannan suna cikin ɓata mabayyaniya".

## **RUWAN RAYA ZUCIYA**

Idan zuciya ta zamo tana samun ruwa irin nata, na rahama da shiriya; gaɓɓan mai ita zasu kasance masu taushi da laushi. Da zarar ya ja su zuwa ga ɗa'a ga Allah sai su janyu da sauri, saboda akwai rayuwa tare dasu. Kamar yadda rassan Itaciya mai rai wacca take samun ruwa suke rankaɓawa suke lankwasuwa.

## **YIN AIKI DA GA'BBAI**

Kowace gaɓa daga cikin gaɓɓan bawa tana da tata ibadar da Allah ya keɓanceta da ita, da tata biyayyar da ake so tayi, an halicceta don haka kuma an sauwaɓe mata yin hakan.

## **MUTANE GAME DA AIKI DA GA'BBAI KASHI UKU NE**

[1] Akwai mai anfani da gaɓɓan shi wajan yin abinda aka halicci gaɓɓan don shi, wannan shine wanda yayi kasuwanci da Allah da mafi ribar kasuwanci, ya siyar da ranshi ga Allah da mafi ribar ciniki. Ita Sallah an sanyata ne don yin ibada da ɗaukacin gaɓɓai domin tattaruwar da zuciya take yi yayin Sallah.

[2] Akwai kuma mai anfani da gaɓɓan shi wajan aikata abinda ba'a halicce su don shi ba kuma ba'a halicce shi don su ba, to wannan shine wanda yayi tiki, yayi asarar kasuwancin shi, yardar Ubangijin shi da ladar aikin shi suka kuɓuce mashi, ya kuma afka wa fushi da azabar Ubangijin shi.

[3] Akwai kuma mai ɓata gaɓɓan shi, ya hallakasu da shiririta, shima wannan asararre ne mafi girman asara, domin shi bawa an halicce shi ne don bauta, ba shiririta ba, kuma mafi fuskantar fushin Allah a bayin shi shine shiriritacce, wanda bashi a aikin neman duniya balle na lahira, irin wannan kaayaa ne ga duniya dama addini.

## **GAB'BAN DAA'A**

Misalin mutumin farkonnan mai anfani da gaɓɓan shi wajan biyayya ga Allah, kamar mutum ne da aka debar mashi wata gona mai fadi, aka bashi kayan noma da irin shuka, da isassun kayan ban ruwa, sai yayi kaftun gonar ya buge ya gyara ta, ya shuka kala-kalan ya'yan itatuwa da kayan marmari daban-daban, sannan bai yi sakaci ba, ya sa mata masu gadi don maganin farayi da mafarnata, ya rika yawan zuwa kewayarta kowace rana yana gyara abinda ya lalace, yana cire busasshe yana dasa wani, yana cire ciyawa da yaayi, yana sare kayoyi, yana anfani da albarkarta wajan ci gaba da gyara ta.

## **GAB'BAN SAABO**

Misalin mutum na biyunnan da yake anfani da gaɓɓan shi wajan sabawa Allah, kamar mutum ne da aka yankar mashi tafkekiyar gona, kuma aka bashi kayan aiki da kuɗin gyaran ta, amma yaƙi gyarawa, ya bar gonar ta zama mafakar Zakoka da miyagun kwari, ta zama wurin zuba bola da mushe, ya mayar da ita kangon da farayi da yānfashi da kowane mugu ke fakewa cikin shi, kuɗin da aka bashi don gyaran gonar kuma ya rarrabawa waɗannan miyagun dake cikin kangon.

## **GAB'BAN SHIRIRITA**

Misalin mutum na ukunnan mai anfani da gaɓɓanshi wajan aikin shiririta kuwa, kamar mutum ne da aka bashi makekiyar gona da kayan gyaran ta, sai ya barta banza, ta zama sako, kayan da aka bashi na gyaran gonar kuma ya bar su suka lalace a banza, shi kuma ya koma ya yi tagumi yana mai danasani.

Shi mutumin can na farko mai gaɓɓan Da'a, motsin shi da kwanciyar shi, da tsayuwar shi da zaman shi, da cin shi da shan shi, da baccin shi da sa tufafin shi, da maganar shi da shirun shi, duka da'a ne, kuma kariin lada ne da kusantar Allah.

Shiko na biyunnan mai gaɓɓan sabo, komi nashi nisantar Allah ne, da tabewa.

Shiko wannan na ukun mai gaɓɓan shiririta, komi nashi sakaci ne da son jiki da rafkana, bai ma yi aikin ba balle a gani mai kyau ne ko mara kyau.

Sai Allah (s.w.a) ya kira bayin shi muminaɗi zuwa ga Salloli biyar kowace rana, don tausayin shi gare su. Ya kuma shirya masu kala-kalan Ibada a cikinta, don

bawa ya rabauta da kyatar Ubangijin shi wajan yin maganganu, da aikace-aikace, da motsi, dake cikin Sallah.

## **MAI SALLAH KAMAR WANDA YA ZO FADAR SARKI NE**

Sirrin Sallah da lakkar ta sune: Fuskantar zuciya gabaɗaya zuwa ga Allah. Idan har zuciya bata fuskanci Allah ba, ta shagala da wanin Allah, hankalin mai Sallah ya dauku da tunanin zuci, ya zama kamar mutumin da ya je fadar sarki don ya bayar da hanzarin shi kan wani kuskure da ya yiwa sarki, kuma don ya nemi afuwar sarki, daga nan kuma ya roki a bashi abinci don ya ji karfin yiwa sarki hidima.

Da ya iso bakin kofa, sarki ya fito, Maimakon ya fadi gaban sarki ya fara tuba da neman afuwa, sai ya juya wa sarki baya, ya shagaltu da abinda ya san sarki bai so, ya watsar da sarki gefe guda.

Ya tura yaran shi, wai su je su rokar mashi sarki afuwa a madadin shi, alhali kuma duk abinnan da yayi sarki yana tsaye yana jiran shi kuma yana kallon shi!

## **KARAMCIN SARKI ALLAH**

Duk da abinda wannan bawa mai Sallah yayi na shagaltuwa da tunanin duniya; Allah saboda karamcin shi da kyautar shi da faɗin rahamar shi, bai yarda ya bar mai Sallar nan ya tashi banza ba, ba tare da ya karɓi Sallar ba kuma ya bashi lada ba.

Saidai ba za'a taɓa haɗa laɗar mai tunanin duniya a Sallah da mai khushu'i ba! Kamar wanda aka yi kashin Ginsami dashi ne, aka raba dashi daidai wa daida, da wanda ba'a kasa dashi ba, saidai aka ɗan samma shi tattaka ladan ganin ido!

Allah (s.w.a) yana cewa: "ko wannen su yana da matsayi daga irin aikin su, kuma don Allah ya cika masu laɗar aikin su, kuma su ba'a taɓa zaluntar su". Kuma shi Allah ya halicci mutum ne don ya bauta mashi, don haka ne ma ya halittar mashi duk abinda yake buƙata don dai ya ji daɗin bautar, kamar yadda ya zo a Hadisi kuɗsi: "Dan Adam, na halicce ka ne don kaina, kuma na halittar maka komi. Ina haɗa ka da haƙƙi na dake kanka; kada ka shagaltu da abinda na halicce shi don kai, ka bar abinda na halicce ka don shi"!

A wani hadisin kuma ya ce: "Na halicce ka domin kaina, to kada kayi wasa. Kuma na dauki nauyin arzikin ka, to kada ka wahala. Dan Adam; ka neme ni ka same ni, idan ka same ni ka sami komi, idan kuma na kuɓuce maka to komi ya kuɓuce maka. Ka sani; samu na ya fi maka samun komi".

## **DALILIN KUSANCI**

Allah (s.w.a) ya sanya Sallah ta zama dalilin kusantar Bawa zuwa gareshi, da ganawa dashi, da soyayyar shi, da ɗebe kewa dashi. Bawa ya kasance tsakanin Sallah da Sallah yana faɗawa cikin shagala da yɓan kusakurai, wanda hakan yake ɗan nesanta bawa daga kusancin Ubangijin shi, sai ya zama kamar bare daga cikin bayi! Da yawa ma bawa kan afka cikin tarkon abokin gaba - ta hanyar yin zunubai tsakanin Sallah da Sallah - sai abonkin gaban ya ɗaureshi ya shigar dashi kurkukun ranshi da bin son ranshi, sai yaji kunci ya lullube zuciya shi, damuwa da bakinciki su dame shi, ya rasa dalili!

Don haka Allah saboda rahamar shi ga bawa, sai ya ɗora mashi wannan bauta ta Sallah wacce ta kunshi ɓangarori da halaye daban-daban, gwargwadon yanayin da bawa ya shiga na matsaloli kafin ya dawo Sallah.

## **TSARKIN HALARTAR FADAR ALLAH**

Da yin Alwala ne bawa zai tsarkaka daga datti sannan ya halarci ganawa da Ubangijin shi cikin tsarki. Ita Alwala ta kunshi tsarkin ɓoye dana bayyane; na bayyanen kuwa shine: tsarkake jiki da gaɓɓan ibada. Na ɓoyen kuma sirrin shi shine: tsarkake zuciya daga dattin ta, ta hanyar tuba.

Don haka ne muka ga Allah (s.w.a) ya gwama tuba da tsarki a wuri guda inda yake cewa: "Lallai Allah yana son masu yawan tuba kuma yana son masu tsarkaka". Kuma don haka Manzoni Allah (s.a.w) ya shar'anta wa mai Alwala bayan ya kammala Alwala, yayi kalmar shahada sannan yace: "Ya Allah ka sanyani cikin masu yawan tuba kuma ka sanyani cikin masu tsarkaka". Da yin haka sai bawa ya cika matakan tsarki a ɓoye da bayyane.

Domin da yin kalmar shahada bawa zai tsarkaka daga shirka, da yin tuba kuma zai tsarkaka daga zunubai, da anfani da ruwa kuma ya tsarkaka daga dattin jiki na bayyane. Don haka aka shar'antawa bawa - kafin ya shiga wajen Allah don

ganawa dashi - sai ya kammala matakanan uku na tsarki ciki da bai, sannan ayi mashi iso zuwa wajan ganawa da Ubangijin shi.

Domin da halartar fadar Allah don ganawa dashi ne bawa yake kuɓuta daga kangarewa irin ta bayi. Don haka ne ma wasu malamai suke ganin da halartar bawa masallaci kawai, ya sauke babban wajibin da ake nema a wurin shi, inda wasu malaman kuma suke ganin ya dai sauke mustahabbi ne.

### **FUSKANTAR AL-KIBLAH**

Shi 'Dan'adam a lokacin shagalar shi kamar gudajjen bawa ne da ya gujewa mai gidan shi, don ya dakatar da gabɓan shi da zuciya shi ga barin yin aikin da aka halicce shi don shi. Idan ya zo wajan Sallah kuwa; kamar ya dawo ne daga gudun mai gidan shi da yayi, in kuma ya tsaya gaban Allah yana mai bauta da fuskantar da kai, to haɓika ya yi abinda zai jawo mashi jin tausayin Ubangijin shi da fuskantowar shi gare shi.

Kuma aka umarci mai Sallah da ya fuskanci Alkiblah - 'Dakin Allah mai alfarma - da fuskar shi, ya kuma fuskanci Allah (s.w.a) da zuciya shi, don ya kuɓuta daga abinda ya faɗa cikin shi na yin baya-baya kafin ya zo wajan Sallah.

Sannan ya tsaya gaban Allah tsayuwa irin ta miskini mai fuskantar da kai, yana mai lallashin Ubangijin shi, sannan ya daga hannayen shi yana mai kai gaisuwa, yana kuma mai miƙa wuya, yana mai sunkuyar da kai, mai khushu'in zuciya, yana mai sunkuyar da ganin shi zuwa wurin suɗadar shi, baya waige-waige, ya fuskanci Allah ɗungurungun ɗin shi.

### **SIRRIN KABBARBARI A SALLAH**

Sai bawa yayi kabbara yace: ALLAHU AKBAR Allah mafi girma. Abinda yake zuciya shi kuma ya dace da abinda ya faɗa da baki, na cewa: ALLAH MAFI GIRMA. Shi zai a bawa ya ji girman Allah ya fi ƙarfin a fifita shagaltuwa da wani abu ko wani tunani akan shi, idan kuwa har bawa ya shagaltu da wani tunani daban a cikin Sallah shi ya bar Allah; to lallai ya nuna cewar shi da yayi: ALLAH MAFI GIRMA iyakarta fatar baki!

Yin Kabbara: cewa ALLAH MAFI GIRMA a Sallah:

1- Yana cire ma bawa rigar jin kai, wanda shi jin kai a gaban Allah yana bata bautar bawa.

2- Yana hana zuciyar bawa kulawa da wani tunani dake wajen Sallah.

Idan Girman Allah ya kasance fiye da komi a zuciyar bawa, to cewa: ALLAH MAFI GIRMA da yayi zai kange shi daga waɗancan abubuwa guda biyu masu shamakance bawa da Ubangijin shi.

### **ADDU'AR BU'DE SALLAH**

Idan bawa ya ce: SUBHANAKALLAHUMMA WA BIHAMDIK, ya yabi Allah da abinda ya dace da Allah na girmamawa da yabo; ya fita daga gafala, wacca ita ma shamaki ce tsakanin bawa da Ubangijin shi.

Kuma bawa ya zo da gaisuwa da yabo irin wanda ake yiwa sarki kirari da fadanci dasu idan aka zo Fada don girmamawa; a matsayin shinfida da fadanci kafin mutum ya bayyana buƙatar shi. Yin wannan yabo da kirari yana nuna ladabin bawa, kuma yana sa Ubangijin shi ya fuskanto shi, ya kuma yarda da shi, ya yi saurin biya mashi buƙatun shi.

### **NEMAN TSARI DA ALLAH**

Idan bawa zai fara karatu sai yace: A'UZU BILLAHI MINASSHAIDANIR-RAJEEM domin lokacin Sallah yana daga cikin lokutan da shaidan ya fi kwadayin zuwanma bawa, domin shine mafi darajar lokuta kuma mafi anfanin lokuta ga bawa a Duniyar shi da Lahirar shi, don haka shaidan yake son kawar da zuciyar shi dama gangar jikin shi gaba daya daga Sallah!

Sai aka umarci bawa da ya nemi tsarin Allah daga shaidan, don ganawar shi da Ubangijin shi tayi kyau, zuciyar shi ta sami rayuwa da fahimtar abinda yake karantawa na maganar Ubangijin shi.

Wato saboda Allah ya ga irin himmar da shaidan yake yi na halakar da bawa, da kuma irin raunin da bawa yake dashi wajen tunkudewa kanshi wannan makiyi mai ƙarfi, sai Allah yace wa bawa: "ka nemi tsari na daga makiyinka in kareka". Malam yace: wata rana Shaikhul Islam Ibnu Taimiyah yace man:

"Idan Karen makiyayi ya taso maka, kar ka shagaltu da korar shi, ka roki makiyayin ne ya korar maka shi"

**Abubuwan da suke shamakance bawa daga natsuwa a Sallah sune:**

- 1- Rai.
- 2- Shaidan.

Ita kuma Rai tana yawan biyayya ga shaidan, da zarar ya nisanta daga garetta, sai Mala'ika ya risketa ya tabbatar da ita kan abinda zai janyo mata tsira da cin nasara.

## **KARATUN SALLAH**

Idan mai Sallah ya fara karatu; haƙiƙa ya fara ganawa ne da Ubangijin shi. Don haka ya shiga taitayin shi; kada ya jefa kanshi cikin fushin Ubangijin shi, ta hanyar shagaltuwa da wani abu ba shi ba.

Misalin shi: kamar mutum ne da wani Sarki daga cikin Sarakunan Duniya ya jawo shi a jiki, ya keɓe shi suna ganawa, sai mutumin ya kama kallon wani wuri daban, ya ba sarki baya! Ya kake ganin sarki zai ji?! To ina ga ace Sarkin Sarakuna ne aka yima haka, wanda Sama da Kasa da abinda yake cikinsu duka nashi ne sai yanda yayi dasu?!!

Lallai mai Sallah yayi ƙoƙarin tsayawa kan kowace aya yana tadabburinta. Idan yace: ALHAMDU LILLAHI RABBIL AALAMEEN, ya tsaya ya jira amsawar Ubangijin shi, ya ji a ranshi kamar Allah ya ce mashi: bawa na ya gode man. Idan yace: ARRAHMANIRRAHEEM, ya ji kamar Allah ya ce mashi: bawa na ya yabe ni. Idan yace: MALIKI YAUMIDDEEN, ya ji kamar an ce mashi: bawa na ya kambamani. Idan yace: IYYAKA NA'ABUDU WA IYYAKA NASTA'EEN, ya ji kamar an ce mashi: wannan tsakanina da bawana ne. Idan yace: IHDINASSIRADAL MUSTAKEEM... ya ji kamar an ce mashi: waɗannan na bawana ne, duk abinda bawana ya roka ya samu.

## **ZAKIN SALLAH**

Wanda ya dandani zaƙin Sallah zai san cewa kowace gaɓa daga cikin gaɓoɓin Sallah ita ce kaɗai ta dace da wurinta, Kabbarbari da Karatun Fatiha da Ruku'u da Sujuda kowannen su ba zai dace da zama a wurin wani ba, don kowannen su yana da

sirri da tasiri nashi na daban. Sannan mutumin da ya dandani zakin Sallah zai gane cew kowace Aya daga cikin Ayoyin Fatiha tana da nata dandanon da ta kebanta dashi.

### **ALHAMDU LILLAH**

Lokacin da mai Sallah ya ce: GODIYA TA TABBATA GA ALLAH, zaka sami farkashin wannan kalma akwai tabbatar wa Allah (s.w.a) da dukkan kamala, da tsarkake shi daga duk wani aibu. Kuma ita godiyar Allah ta cika Duniya da Lahira, da Sammai da Kassai, da abinda ke tsakanin su da wanda ke cikin su.

Kuma Allah shine abun godiya koda kuwa bayi basu gode mashi ba, kamar yadda yake shi daya ne tallin tal koda kuwa bayi basu dayanta shi ba, kuma kamar yadda yake shine Allah Ubangijin gaskiya koda kuwa bayi basu Allantar dashi ba.

Yana cikin aikin bawa ya san cewa godiyar shi ga Allah ita kanta wata ni'ima ce dake buƙatar godiya tata ta daban, da ake bawa zai karar da duka nunfashin shi wajen godiyar ni'imar Allah gare shi; lallai da sai ake yayi abinda ya wajaba ne a kanshi, kai ma ya cancanci yayi fiye da haka, don babu mai iya godewa Allah daidai da ni'imar shi gareshi.

Yana cikin aikin bawa ya sani kuma ya gane cewa: ba zai taɓa iya godewa Allah daidai wa daida a kan ni'imomin shi gare shi ba, kuma ɗan abinda yayi na godiya Allah ne abun godiya akan shi, domin shine ya ba bawa damar yin shi.

### **RABBIL AALAMEEN**

Sannan mai Sallah yace: UBANGIJIN HALITTU. Yana cikin aikin bawa; ya ji a jikin shi cewa: Allah (s.w.a) shi kaɗai ne ke tafiyar da al'amuran bayi, kuma kamar yadda yake shine Ubangijin halittu, mahaliccin su, mai azurtasu, mai jujjuya al'amuran su, wanda ya samar dasu, kuma mai taimakon su; to hakanan shine kaɗai Allan su, kuma abin bautar su, kuma shi kaɗai ne mafakar su da magudar su yayin da bala'i ya afko masu. Babu wani Ubangiji sai shi, kuma babu wani abin bauta da cancanta in ba shi ba.



## **ARRAHMAANIRRAHEEM**

Sannan idan bawa yace: MAI RAHAMA MAI JIN KAI, ya tuna faɗin rahamar Allah da yadda ta game kowa da komi, da yadda duk wani samamme ya yagi rabon shi daga gareta, musamman ma ya tuna rahamar Allah ta musamman wacca sanadiyyarta ne bawa ya sami damar tsayuwa gaban Allah yana mashi hidima, yana ganawa dashi da maganar shi, yana marairaicewa da nacewa wajan rokon shiriyar shi da rahamar shi. Lallai wannan rahamar Allah ce ga bawan shi. Lallai rahamar Allah ta mamaye komi, kamar yadda godiyarshi ta yalwaci komi.

## **MALIKI YAUMIDDEEN**

Sannan mai Sallah ya baiwa cewa: MAMALLAKIN RANAR SAKAMAKO haƙƙinta, kuma ya lura da abinda ta ƙunsa na tabbatar da ranar sakamako, da kaɗaitarwar da tayi wa Allah (s.w.a) da hukunci tsakanin halittu a ranar, kuma ita wannan rana rana ce da matsayin halittu ke bambanta daidai da irin aikin su; Alheri ko sharri.

## **IYYAKA NA'ABUDU WA IYYAKA NASTA'EEN**

Mai Sallah ya lura da nau'in bautar da ke cikin cewa: KAI KA'DAI MUKE BAUTA MA, KUMA TAIMAKON KA KA'DAI MUKE NEMA, kuma ya bambance tauhidin da ke cikin cewa: KAI KA'DAI MUKE BAUTA MA,

da wanda ke cikin: KUMA TAIMAKON KA KA'DAI MUKE NEMA. Kuma mai Sallah ya fahimci sirrin kasancewar wannan Aya a tsakiyar sura; godiya da yabon Allah suka gabaceta, roko da neman tsari suka biyo bayanta. kuma ya fahimci dalilin gabatar da IYYAKA NA'ABUDU a kan IYYAKA NASTA'EEN, kuma ya san yadda Alkur'ani tun daga farkon shi har ƙarshen shi yake kaiwa da komowa akan wannan Aya, da yadda bayarda lada da yin azaba dama duka Duniya da Lahira suke kaiwa da komowa kan wannan Aya.

**Kuma ita wannan Aya ta ƙunshi nau'innan 2 na tauhidi:**

- 1- Tauhidin Rububiyyah
- 2- Tauhidin Ilahiyyah.

## IHDINASSIRADAL MUSTAKEEM

Sai mai Sallah ya lura da tsananin bukatar shi zuwa ga faɗen: KA SHIRYAR DAMU HANYA MADAIDAICIYA. Ita hanya madaidaiciya ta funshi:

- 1- Ka fahimci abinda shine daidai.
- 2- Ka zamto mai nufin yin daidai.
- 3- Ka zama mai aiki da abinda shine daidai.
- 4- Ka dawwama akan daidai.
- 5- Ka kasance mai kira zuwa ga yin daidai, da daurewa cutarwar waɗanda kake kiransu zuwa ga hanyar daidai.

Idan waɗannan matakan guda 5 suka samu to shiriya ta samu, idan kuma aka sami gibi a ɗayansu to shiriya ta sami gibi.

## SHIRIYA

**Daga cikin abubuwan da bawa ke da bukatar shiryuwa a kansu, akwai:**

- 1- Abubuwan da ya aikatasu ba tare da shiriya ba, a ilmance ko a aikace ko a niyyance. Yake bukatar tuba daga garesu, tubar shi ɗinnan shiriya ce.
- 2- Abubuwan da ya samu shiriya game dasu amma a dunkule. Yake bukatar a shiriyar dashi su a rarrabe.
- 3- Wasu abubuwa da aka shiriyar dashi su, ta wani ɓangare keɓantacce. Yake neman a cika mashi shiriyar ta game ko ina.
- 4- Wasu abubuwa da yanzu ya sami shiriya game dasu. Yake rokon nan gaba ma ya samu irin wannan shiriyar.
- 5- Wasu abubuwan da ya fahimce su saɓanin yadda suke. Yake rokon shiriyar da zata dawo dashi zuwa ga fahimtar daidai.
- 6- Wasu abubuwa na shiriya, zai iya aikata su; amma ba'a saka mashi himmar yin su ba. Yake neman Allah ya sauƙaƙe mashi yin su.
- 7- Wasu abubuwan shiriya waɗanda a yanzu baida halin yinsu, kuma gashi yana son yin su. Yake neman Allah ya bashi halin aikata su.

8- Wasu abubuwa na shiriya da baida halin aikata su, kuma bai da sha'awar yin su. Yake neman Allah ya hore mashi damar yin su kuma ya saka mashi sha'awar yin su.

9- Wasu abubuwa na shiriya wadanda yake yin su a halin yanzu. Yake buƙatar a bashi sabati a kansu.

Saboda haka; buƙatar bawa zuwa ga shiriya ita ce gaba da komi, don haka Allah cikin rahamar shi ya dora ma bawa wannan roƙon a kullun, dare da rana lokaci bayan lokaci don taimako ga bawa.

Idam muka lura da waɗancan abubuwa guda 9 da Malam ya kawo; zamu fahimci lallai babu wanda wai dan zaman shi na ƙwari, da za'a ce wai baida buƙatar roƙon shiriya. To balle ire-ire na!

### **SIRADALLAZINA AN'AMTA ALAIHIM GAIRIL MAGDUBI ALAIHIM WALADDAALLEEN**

Sannan Allah ya bayyana cewa: hanyar shiryayyun mutane daban take da ta waɗanda Allah yayi fushi dasu da kuma ta batattu. Sai halittu suka kasu - game da shiriya da rashinta - zuwa kashi uku:

1- Wanda aka yiwa ni'imar samun shiriya.

2- Bataccen da ba'a bashi wannan shiriya ba kuma ba'a datar dashi da samunta ba.

3- Wanda aka yi fushi dashi, shine wanda ya fahimci shiriya amma ba'a datar dashi ga yin aiki da ita ba.

Na farkon shiryayye ne, ya fahimci shiriya kuma ya yi aiki da ita. Na biyun kuma batacce ne, don bai fahimci shiriya ba balle yayi aiki da ita yadda take. Shi kuwa na ukun an yi fushi dashi ne saboda ya fahimci shiriyar amma yaƙi aiki da ita.

### **AMEEN**

Sannan aka shar'antawa mai Sallah faɗen Ameen yayin da ya gama wancan addu'a, don sa rai da karɓar addu'ar shi. Shi yasa hassadar yahudawa ta tsananta ga Musulmai yayin da suka jisu suna bayyana AMEEN a Sallar su.

## **RUKUU'U**

Sannan aka shar'antawa mai Sallah Daga hannaye wajan kabbarar yin Rukuu'u; don girmama Ubangijin shi, da kwalliya ga Sallah, a matsayin Ibada keɓantacciya ga hannaye, kuma don bin sunnar Manzo (s.a.w). Hakanan kuma an shar'anta mashi yin kabbarar yayin cirata daga wani rukunin Sallah zuwa wani, kamar yadda mai aikin Hajji yake faɗen LABBAIKALLAHUMMA LABBAIK yayin cirata daga wata gaɓa zuwa wata; don bawa ya san cewa Sirrin Sallah shine: Girmama Allah da bautar shi shi kaɗai.

Kuma aka shar'antawa mai Sallah ya kankanda kai ga Ubangijin shi ta hanyar yin Rukuu'u, don sallamawa ga girman Allah, da ganin kwarjinin shi, da kaskantuwa ga buwayar shi. Sai bawa ya lankwasa bayan shi, ya sunkuyar da kan shi, yana mai girmama Allah, yana mai tasbihi tare da girmama sunan Allah, alokacin ne miƙa wuyar zuciya dana gaɓɓai dana furuci zasu haɗu cikin mafi cikaɗan yanayi.

Cikan Rukuu'u shine: bawa ya kankanta ya yankwane, ta yadda zai watsar da duk wani girma nashi shi kanshi in ba na Allah ba.

## **DAUKAKOWA DAGA RUKUU'U**

Sannan aka shar'anta wa mai Sallah yin godiya ga Ubangijin shi, da yabo gare shi akan ni'imomin shi gare shi, inda ya ba bawa damar dawowa ya miƙar da bayan shi daidai, bayan da ya lankwasa shi wajan Rukuu'u.

Shi daukakowa daga Rukuu'u yana da nashi dandanon na daban, kuma shi kanshi farilla ne a Sallah kamar yadda Rukuu'u yake farilla. Don haka ne Manzon Allah (s.a.w) yake tsawaita shi kamar yadda yake tsawaita Rukuu'u da Sujuuda, kuma yake yawaita yabo da godiya da girmama Allah a lokacin.

Saidai abun takaici wasu basu dāuki yāɗ tsayuwar da ake yi bayan Rukuu'u a farilla ba, inda zaka ga ba su gama miƙewa daga Rukuu'u sai su sunkuya zuwa Sujuuda!! To wannan ba daidai bane.

## **SUJUUDAR FARKO**

Sannan aka shar'antawa mai Sallah yin kabbara sannan ya sunkuya zuwa Sujuuda, yana mai baiwa kowace gaɓa cikin gaɓɓan shi rabon ta na bauta a sujuudar

shi; sai ya dora goshin shi a kasa gaban Ubangijin shi, yana mai turmuza hancin shi, mai kankantar da zuciyar shi, ya dora mafi darajar jikin shi - wato fuskar shi - a kasa, musamman ma ace a kasa yake Sallar, yana mai kaskantuwa ga girman Ubangijin shi, mai mika wuya ga buwayar shi, miskini a gaban shi, yana mai tsarkake sunan Ubangijin shi madaukaki, a lokacin da saman bawa ta lankwaso zuwa kasan shi; don nuna kaskancin shi da karayar shi, zuciyar shi kuma ta dace da halinda jikin shi yake ciki na kankantuwa, inda zuciya tayi sujuuda kamar yadda fuska tayi, hanci da hannaye da gwuiwowi da kafafu suka yi.

Aka shar'anta mashi buɗa tsakanin cinyoyin shi da kwaurin shi, da tsakanin cikin shi da cinyoyin shi, da tsakanin damuttsan shi da haɓaƙaƙarin shi, don kowane ɓangaren jikin shi ya samu rabon shi na kankanda kai. A nan ne bawa yafi kusanci ga Ubangijin shi a Sallar shi, kamar yadda Annabi (s.a.w) yace: " lokacin da bawa yafi kusa da Ubangijin shi shine lokacin da yayi Sujuuda".

## SUJUUDAR ZUCIYA

Kasancewar sujuudar zuciya shine kankantuwar ta da jawuwar ta gabaɗaya zuwa ga Ubangijin ta; shi zai sa bawa ya samu damar dawwama akan haka har zuwa ranar haɗuwar shi da Ubangijin shi. Kamar yadda aka ce ma wani daga cikin magabata: "shin zuciya tana sujuuda?" sai yace: "ƙwarai kuwa tana sujuudar da bata ɗagowa har ta haɗu da Allah".

## SUNAYEN SALLAH

Kasancewar an gina Sallah kan abubuwa biyar, waɗanda sune:

- 1- Karatu.
- 2- Tsayuwa.
- 3- Rukuu'u.
- 4- Sujuuda.
- 5- Ambaton Allah.

Shi yasa aka yi wa Sallah suna da kowannen su. Amma mafi girma a duk aikace-aikacen Sallah shine: Sujuuda. Mafi girman zikirinta kuma: Karatu. Kuma

farkon surar da aka saukarma Annabi (s.a.w) ta fara ne da maganar karatu, ta kuma kare da maganar Sujuuda. Ita ma raka'a a haka aka gina ta; farkonta karatu karshen ta Sujuuda.

## **DAUKAKOWA DAGA SUJUUDA**

Sannan aka shar'antawa mai Sallah daukako da kanshi daga Sujuuda, har ya daidaita a zaune. Yayinda wannan zaman ya zama a kewaye da Sujadu biyu; daya kafin shi daya bayan shi, sai ya sa mashi kima. Annabi (s.a.w) ya kasance yana tsawaita shi gwargwadan tsawon Sujuuda, yana magiya ga Ubangijin shi a cikin shi, yana neman gafarar shi, yana rokon shi rahamar shi da shiriyar shi da arzikin shi da lafiyar shi, kuma shi wannan zama yana da wani irin dandano nashi na daban a zuciya wanda ba irin na Sujuuda ba.

## **ZAMA TSAKANIN SUJADU BIYU DA DANDANON SHI**

Bawa yana kasancewa a cikin wannan zama a tsugune gaban Ubangijin shi, ya zubar da kanshi a gaban shi, yana mai kawo hanzarin shi gare shi game da abinda ya aikata na kuskure, yana mai kwadayin ya gafarta mashi ya jikan shi, yana yiwa ranshi - mai yawan umartan shi da barna - fada. Annabi (s.a.w) ya kasance yana yawaita Istigfari a wannan zama, yana yawaita kwadayin shi zuwa ga Allah.

Ka dauki kanka a matsayin wanda ake bi bashi na hakkin Allah dake kanka, kuma kai ne zaka biya. Mai binka bashin kuma yana ta yi maka talala yana kuma cewa sai ka biya. Kai kuma ga kanan kana ta lallaɓar shi don ka samu ka biya shi bashin shi ka huta.

## **MATATTARAR ALKHAIRI**

Aka shar'antawa bawa bayan ya daukako daga Sujuuda ya yi addu'ar neman: rahama da gafara da shiriya da arziki da lafiya. Waɗannan abubuwa biyar sune matattarar alherin Duniya da Lahira.

Don bawa yana buƙatar samun gyaruwar Duniyar shi da Lahirar shi, kamar yadda kuma yake neman kariya daga matsalolin Duniyar shi da Lahirar shi, wannan addu'a kuma ta funshi wannan duka. Don shi arziki yana gyara Duniya, lafiya kuma tana

kawar da matsalar Duniya, shiriya kuma tana janyo gyaruwar Lahira, gafara kuma tana tunkude matsalar Lahira, ita kuma rahama tana hada wadannan dukan su.

### **SUJUUDA TA BIYU**

Aka shar'antawa bawa ya koma zuwa sujuuda, ba zai takaitu da sujuuda daya a raka'a daya kamar yadda ya takaitu da rukuu'u daya ba, don falalar sujuuda da darajar ta da matsayin ta a wajan Allah, don bawa a lokacin sujuuda ya fi kaiwa matuka wajan Ibada fiye da lokacin da ba na sujuuda ba. Shi yasa ma aka kai ta karshen raka'a, abinda ke kafin ta kuma ya zama kamar shinfida gare ta.

### **ZAMAN TAHIYA**

Lokacin da bawa ya kare Sallah ya zama babu abinda ya rage face ya tashi ya tafi; sai aka shar'anta mashi zama gaban Ubangijin shi don ya yabe shi da mafifitan gaisuwoyi wadanda basu dace da kowa ba sai shi.

### **ATTAHIYYAATU LILLAHI**

Kasancewar al'adar sarakuna ita ce a gaishe su da kala-kalan gaisuwa da aikace-aikace da maganganu wadanda suka kunshi miƙa wuya da yabo da nemar masu dawwamar mulki; kamar yadda ake wa wasu gaisuwa ta hanyar duka masu, wasu kuma ayi masu kirari, wasu kuma ake: "ranka ya dade", wasu kuma a hada masu duka. To sai Sarkin sarakuna, Sarkin gaskiya ya kasance mafi dacewa da dukkan kala-kalan gaisuwa daga halittun shi.

Duk wata gaisuwa da ake yiwa wani sarki ta hanyar dukawa ko yabo ko dawwamar mulki, duka na Allah (s.w.a) ne, shi yafi dacewa da su dukan su.

### **WASSALAWAATU**

Sannan ya gwama da cewa: WASSALAWATU, da lafazi na jam'i, don duk wata ma'ana da ake baiwa kalmar Sallah a keɓe ko a dunkule ta shiga ciki, dukkan su na Allah ne. Gaisuwoyi nashi ne shi ya mallake su, hakanan duk wani yabo da roko shi ya dace ayi ma bauta dasu.

## **WADDAYYIBAATU**

Tsarkaakaa ma duka nashi ne. Don shi Allah (s.w.a) mai tsarki ne, maganar shi mai tsarki ce, aikin shi duka mai tsarki ne, komi nashi mai tsarki ne. Kuma shi mai tsarki ne baya karɓar aiki sai mai tsarki, shine kuma Ubangijin masu tsarki, makwabtani shi a gidan karamcin shi ma sune masu tsarki.

## **ASSALAMU ALA NNABIYYI WA ALA IBADILLAHI SSALIHEEN**

Kuma aka shar'antawa mai Sallah yayi salati ga bayin Allah zaɓaɓɓu bayan ya gabatarda godiya da yabo ga Allah. Amma aka gabatar da mafi cancantar bayi ga wannan salati wanda shine Manzoni Allah (s.a.w) wanda al'ummar shi suka samu dukkan alhairai ta sanadiyyar shi, sannan mutum yayi wa kansa salati sannan sauran bayin Allah na ƙwarai; su kuma sune matakin farko: Annabawa, sai sahabban Manzoni Allah (s.a.w), sannan sai duk wani bawa na ƙwarai dake ƙasa ko sama.

## **SHAI DAR GASKIYA**

Sannan aka dora mashi - bayan gaisuwa da sallama ga waɗanda suka cancanta - ya shaida shaidawa ta gaskiya wacce akanta ne aka gina Sallah, kuma Sallah bata anfani sai an haɗa da ita, wato shaidawa Allah shi kaɗai ne abin bauta da cancanta, da kuma tabbatar da manzanci ga Annabi Muhammad (s.a.w). Da ita ne Sallah ta cika, kamar yadda Abdullahi ɗan Mas'uud ya faɗa. Hakanan ma da ita ne ake kulle Alwala, kuma da ita ne ake so bawa ya cika rayuwar shi.

## **KAMMALA SALLAH**

Yayin da bawa ya ƙare Sallah sai aka bashi damar ya roki abinda yake so a bashi, amma aka umarce shi da yayi kamun ƙafa da salati ga Annabi (s.a.w) kafin nan, domin yin salati gare shi kafin yin addu'a yana da matuƙar muhimmanci. Daga nan ne sai mai Sallah ya roki abinda yake so na Duniya da Lahira.

## **ADDU'A KAFIN SALLAMA**

Sannan aka shar'anta wa mai Sallah yin addu'a da abinda ya gadama na alherin Duniya da Lahira. Yin addu'a a wannan fagen kafin sallama ya fi a yita bayan sallama, haka Manzoni Allah (s.a.w) ya kasance yana yin addu'oin shi kafin sallama



tun daga farkon Sallah har karshenta; ya kasance yana addu'ar buɗe Sallah kala-kala, hakanan a rukuu'u da bayan daukakowa daga gare shi, wajan sujuuda ma da tsakanin sujadu haka, hakanan ma a tahiya kafin sallama.

Kuma Manzon Allah (s.a.w) ya kasance idan zai yi addu'a ga wasu mutane ko a kan su, yana sanya shi a Sallah bayan rukuu'u, saboda mai Sallah kafin yayi sallama yana matsayin ganawa ne da Ubangijin shi da kusanci da shi a gaban shi, don haka addu'ar shi a wannan yanayin tafi kusa ga a karɓe ta fiye da bayan sallama.

An tambayi Annabi (s.a.w) cewa: wace addu'a aka fi sauraren mai ita? Sai yace: "addu'a tsakar dare da karshen Sallah".

Daga nan sai sallama wacca da yinta ne mutum ya fita Sallah, kamar yadda da yin kabbarar harama ne ake shiga Sallah, kuma ita sallama addu'ace liman ke yiwa mamu ta samun aminci, suma suke yi mashi, daga nan aka umarci kowane mai Sallah da yinta koda kuwa shi kafai ne.

## **FUSKANTAR ALLAH GABA DAYA**

Sirrin Sallah da ruhinta da lakkarta shine fuskantar mai Sallah zuwa ga Allah gaba dayan shi, kamar yadda bai kamata mai Sallah ya kawar da fuskar shi ga barin al-kibla zuwa hagu ko dama ba, hakanan ma bai kamata ya kawar da zuciyar shi ga barin Allah zuwa wani abu can ba!

Ka'aba ta zama ita ce al-kiblar fuskar shi da jikin shi, shi kuma Ubangijin ka'abar ya zama shine al-kiblar zuciyar bawa da ranshi. Kuma daidai yadda bawa ya fuskanci Allah a Sallah haka shima Allah yake fuskanto shi, idan ya kawar da tunanin shi sai shima Allah ya juya mashi baya.

Fuskantar Allah a Sallah tana da mata kai uku:

- 1- Mai Sallah ya tunkari zuciyar shi ya tsare ta daga waswasi da tunani mai bata ladar Sallah ko mai rage mata lada.
- 2- Mai Sallah ya fuskanci Allah har yaji kamar ma yana ganin Allah.
- 3- Mai Sallah ya fuskanci ma'anar abinda yake karantawa da matsayin kowace gaba ta Sallah don ya ba kowannen su hakkin ta.

## SALLAMA KAI GA ALLAH

**Bawa yana tsakanin abubuwa biyu ne daga Ubangijin shi:**

- 1- Hukuncin da Allah ya kaddaro shi ga bawa cikin duk al'amuran shi na bayyane dana boye, da yadda Allah ya kaddaroma bawa tsayuwa gaban shi yana Ibada.
- 2- Aikin da bawa ke yi a matsayin bauta ga Ubangijin shi, wannan shi ake cema: hukuncin Allah na addini a umarce.

Duka abubuwan guda biyu suna wajabta sallama rai ga Allah madaukakin sarki. Don haka ne ake kiran musulmi da musulmi saboda mika wuyan shi ga hukuncin Ubangijin shi na addini a umarce da hukuncin shi na tsayuwa da Ibada a kaddare.

## YANAYIN SALLAH

Lokacin da zuciyar mai Sallah ta natsu da ambaton Allah da maganar shi da kuma son shi da bautar shi, sai ya sami kwanciyar hankali da amintuwa, saboda Imanin shi. Kuma shi tsayuwa da wannan aiki abu ne da ya zama dole a rayuwar bawa, don ba zai taɓa cin nasara ba sai tare dashi.

Ganin irin abinda aka jarabi bawa dashi na rai mai yawan kaishi ga sabo, da shaidan mai kofarin halakar da bawa, sai Allah cikin rahamar shi ya hukunta ma bawa yin Sallah don ta maye gurbin abinda ya baci na aikin shi, ta kuma kankare shi.

## SANYIN IDO

Kamar yadda Azumi yake ribar shi ita ce tsarkake rai, ita kuma Zakka tsarkake dukiya, shi kuma Aikin hajji wajabta gafarar Allah, shi kuma Yaƙi siyar da rai ga Allah ya bada Aljanna; haka ita kuma Sallah anfaninta da ribarta shine: fuskantar bawa ga Allah da fuskantowar Allah ga bawa. Fuskatar Allah ga bawa ta haɗa duka waɗancan abubuwa na baya, saboda haka ne Manzoni Allah (s.a.w) bai ce: An sanya sanyin Idon shi a Azumi ko Hajji ko Yaƙi ba! Sai yace: " An sanya sanyin Ido na a Sallah".

Na daga cikin abinda ya kamata a sani shine: Sallar da take kasancewa sanyin Ido ga mai ita har zuciya ke nishadantuwa da ita ita ce wacca ta kunshi matakai shida(6):

### 1- MATAKIN IKHLASI

Ya kasance dalilin yin ta shine kwaɗayin bawa ga abinda ke ga Allah, da son Allah, da neman yardar shi, da kusantar shi, da bin umarnin shi, da tsoron azabar shi, da kwaɗayin gafarar shi da ladar shi.

### 2- MATAKIN GASKIYA DA NASIHA

Shine mutum ya maida hankalin shi gabaɗayan shi ga Allah, yayi iya koƙarin shi wajan fuskantar Allah da yin Sallar a mafi cikas hali a bayyanen ta da boyen ta, don Sallah tana da boye da bayyane.

Bayyanen ta shine: aikin da ake gani a zahirance da maganganun da ake ji. Boyen ta kuma shine: kankanda kai, da maida zuciya ga Allah gabaɗaya. Wannan kamar rai ne ga Sallah, su kuma ayukkan bayyane kamar gangan jiki ne.

### 3- MATAKIN BIYAYYA DA KOYI

Shine mutum yayi koƙarin koyi da Annabi (s.a.w) a Sallar shi, ya yita kamar yadda Manzon Allah yake yi, ya kauda kai ga abinda mutane suka kirkiro a Sallah na bidi'oi ta hanyar kari ko ragi ko wasu tsare-tsare da ba'a samo su daga Manzon Allah (s.a.w) ba.

### 4- MATAKIN KYAUTATAWA

Shine bawa ya bautawa Allah kamar yana ganin shi, gashi can ya daidaita a Al'arshin shi, babu abinda ke boyuwa gare shi na aikin bayi da maganganun su. Wannan matakin kuma yana faruwa ne daga cikar Imani da Allah da sunayen shi da suffofiin shi.

Matakin Ihsani (kyautatawa) shine asalin ayukkan zuciya dukkan su, yana kawo ganin girman Allah, da jin tsoron shi, da son shi, da maida komi gare shi, da dogara gare shi, yana kuma hana waswasi. Da shine Sallar mutane ke banbanta. Sai ka ga Tsayuwar masu Sallah da Rukuu'un su da Sujuudar su iri ɗaya amma banbancin ladar su kamar nisan sama da kasa.

## 5- MATAKIN BAIWA

Shine bawa ya sakankance lallai baiwa ce Allah yayi masshi har ya bashi ikon tsayuwa da wannan Ibada, ya datar dashi ga yin hidima gare shi, ba don Allah ya taimake shi ba, da ba haka

ba. Wannan zai taimake shi ga nisantar ganin ya yi kofari balle girman kai ya shige shi.

## 6- MATAKIN GAZAWA

Shine bayan bawa ya yi iya kofarin shi, ya san cewa shi kasasshe ne gazajje; don hakkin Allah dake kan shi ya fi karfin abinda yayi na da'a, idan bawa ya san haka wannan zai kai shi ga tuba da kawo hanzari kan gazawar shi da sakacin shi.

## NISHADANTUWA DA SALLAH

Ka lura da maganar Manzo (s.a.w) inda yace wa Bilaal: " ka nishadantar damu da Sallah ya kai Bilaal" wato ka kira mana Sallah muyi ta muji dadi. Sai bai ce: (ka kira mana Sallah muyi ta mu huta ba)!

Sabanin wanda yake Sallah a matsayin dole, zuciyar shi ce ta cika da wani abu daban sai ga lokacin Sallah ya zo zai yanke shi ga barin shi, kuma ya san dole fa sai ya yita, shine sai kaji yace - a fayyace ko a sakaye - : (bari dai muyi mu huta)!

Banbanci tsakanin wanda Sallah ta zama dabaibayi ga gabban shi, ko kuma kurkuku ga zuciyar shi, da wanda Sallah ta zama ni'ima ga zuciyar shi, kuma sanyin Idon shi, nishadi ga gabban shi, lambu da jin dadi ga ran shi, shine:

Na farkon bawa ne da ya shiga wajan mai gidan shi, amma akwai shamaki tsakanin shi da shi, don haka ne bai sami nishadi ba, saboda bin sha'awar ran shi ya shamakance shi da mai gidan shi. Shi ko na biyun ya shiga wajan mai gidan shi kuma ya gana dashi, shi da shi, sai ya sami natsuwa da nishadantuwa, yaji kamar yana ganin shi.

## TSAIDA SALLAH

Tsaida Sallah shine: yinta tare da cika Tsayuwar ta, da Rukuu'unta, da Sujuudar ta, da Zikirinta. Allah (s.w.a) ya rataya cin nasara ga mai kankanda kai a Sallah, duk wanda ya rasa kankanda kai a Sallah to babu shakka cin nasara ya kufuce masshi! Kuma kankanda kai bai yiwuwa tare da gaggawa ko koton kurciya a Sallah.

Duk lokacin da natsuwar mutum ta karu a Sallah sai kankanda kan shi ya karu, Idan gaggawar shi ta karu kuma sai kankanda kan shi ya ragu!!

### **RABE-RABEN MASU SALLAH**

Da ace masu Sallah sun san cewa Mala'iku suna hawa sama da Sallolinsu suna bijiro da ita ga Ubangijin su, kamar irin kyaututtukan da talakawa ke badawa ga sarakuna don neman kusanci gare su; dā wanda ya tashi yayi Sallah iya yin shi, ya kyautata ta sannan ya miƙa ta a matsayin baiko ga Ubangijin shi bai zama kamar wanda ya yita ƙasa da ikon shi ba, don dai yayi ya huta.

Sallah tana wahala ne ga waɗancan kalan, saboda rashin son Allah dake zuciyoyin su, da rashin ganin girman shi da suke yi, da kuma ƙarancin kwaɗayin su ga abinda ke wajan shi. Shi mayar da hankali da natsuwa a Sallah, da cika ta yanda ya kamata, yana faruwa ne gwargwadon kwaɗayin mutum ga Allah da abinda ke wajan shi.

### **MATSAYIN SALLAH**

Imamu Ahmad ya ce: "Gwargwadon kason musuluncin mutum shine gwargwadon kason shi a Sallah". Sai ka san wane matsayi kake a kai ya kai bawan Allah. Ka kiyaye kada ka haɗu da Allah alhali musulunci baida ƙima a wurinka, don ƙimar Sallah a wurinka ita ce ƙimar da musulunci ke da ita a wajanka.

Rabon zuciyar da take cike da son Allah, da tsoron shi da kwaɗayin abun shi, da girmama shi, ba zai taɓa zama kamar rabon zuciyar da take fanko kwamso ba. Idan su biyun suka tsayu gaban Allah a Sallah; na farkon zai tsayu ne da zuciya cike da tsoron Allah, lafiyayya ga barin afka wa ɓarna, sasannin ta sun cika da ganin kwarjinin Allah, hasken Imani ya riƙa ratsa ta, sai zuciyar shi ta yita kiwo cikin dausayin Alkur'ani, walwalar Imani ta cudanya da zuciyar shi, sai yaji kusancin shi da Allah a jikin shi, kusancin da babu kamar shi wajan daɗi, sai zuciyar shi ta kebanta da shi gabaɗayan ta.

## ABUBUWAN DA KE CIKIN LITTAFIN

- 1- Sadaukarwa.....
- 2- Gabatarwar mai fassarawa.....
- 3- Aiki na a wannan littafi.....
- 4- Gabatarwar mawallafi.....
- 5- Hakikanin sallah.....
- 6- Sallah dinaa ce, kuma ruwa ne mai wanke datti.....
- 7- Dawowa daga dinaa.....
- 8- Sabunta gayyata.....
- 9- Gafalar zuciya kamar fari ne ga shuka.....
- 10- Makomar gafala.....
- 11- Bushewar zuciya.....
- 12- Ruwan raya zuciya.....
- 13- Yin aiki da gabbai.....
- 14- Mutane game da aiki da gabbai kashi uku ne....
- 15- Gabban daa'a.....
- 16- Gabban shiririta.....
- 17- Mai sallah kamar wanda ya zo fadar sarki ne...
- 18- Karamcin sarki Allah.....
- 19- Dalilin kusanci.....
- 20- Tsarkin halartar fadar Allah.....
- 21- Fuskantar al-kibla.....
- 22- Sirrin kabbarbari a sallah.....
- 23- Addu'ar buɗe sallah.....
- 24- Neman tsari da Allah.....
- 25- Karatun sallah.....
- 26- Zaƙin sallah.....
- 27- Alhamdu lillahi.....
- 28- Rabbil aalameen.....
- 29- Arrahmanirraheem.....
- 30- Maliki yaumiddeen.....
- 31- Iyyaka na'abudu wa iyyaka nasta'een.....
- 32- Ihdinassiradaɗal mustaƙeem.....
- 33- Shiriya.....
- 34- Siradaɗallazeena an'amta alaihim .....
- 35- Aameen.....
- 36- Rukuu'u.....

- 37- Daukakowa daga rukuu'u.....
- 38- Sujuudar farko.....
- 39- Sujuudar zuciya.....
- 40- Sunayen sallah.....
- 41- Daukakowa daga sujuuda.....
- 42- Zama tsakanin sujadu biyu da dāndanon shi....
- 43- Matattarar alkhairi.....
- 44- Sujuuda ta biyu.....
- 45- Zaman tahiya.....
- 46- Attahiyyaatu lillahi.....
- 47- Wassalawaatu.....
- 48- Waddāyyibaatu.....
- 49- Assalamu alannabiyyi wa ala ibadillassaliheen...
- 50- Shaidar gaskiya.....
- 51- Kammala sallah.....
- 52- Addu'a kafin sallama.....
- 53- Fuskantar Allah gaba dāya.....
- 54- Sallama rai ga Allah.....
- 55- Yanayin sallah.....
- 56- Sanyin ido.....
- 57- Matakin ikhlasi.....
- 58- Matakin gaskiya da nasiha.....
- 59- Matakin biyayya da koyi.....
- 60- Matakin kyautatawa.....
- 61- Matakin baiwa.....
- 62- Matakin gazawa.....
- 63- Nishadāntuwa da sallah.....
- 64- Tsaida sallah.....
- 65- Rabe-raben masallata.....
- 66- Matsayin sallah.....
- 67- Abubuwa ke cikin littafin.....